

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1810

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*"The power and policy by which God seeks to control is light, truth, virtue, mercy, charity, love, patience, law, order, equality and justice."*—ANTHONY W. IVINS.

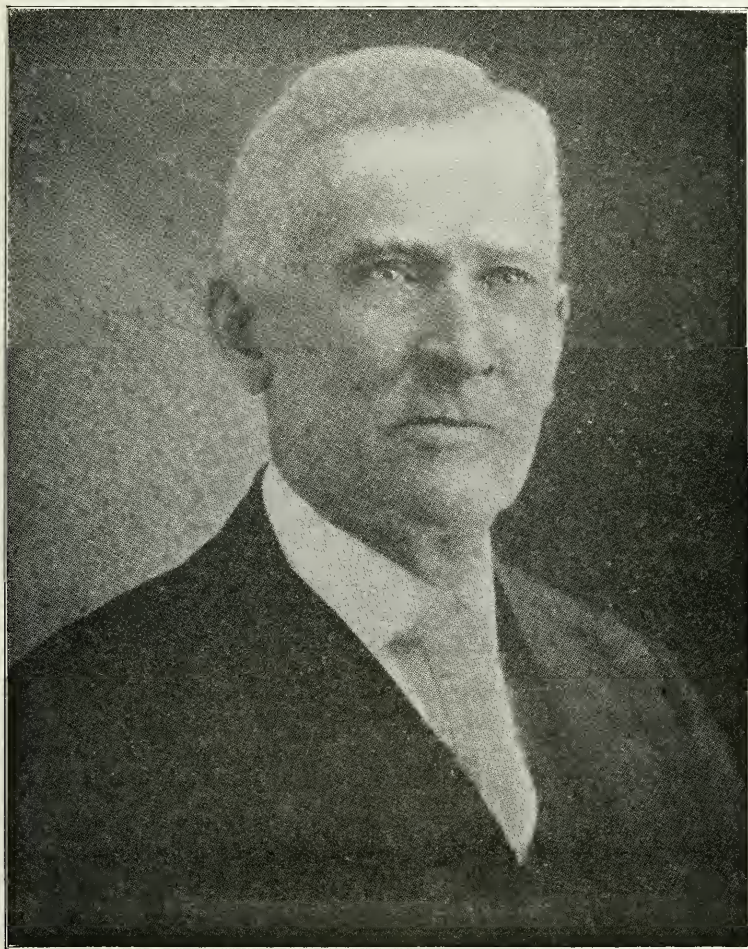
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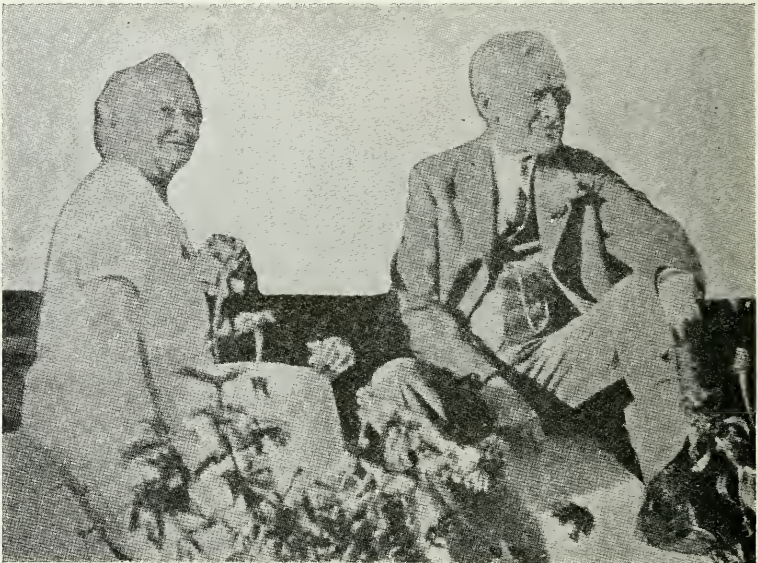
PRESIDENT ANTHONY W. IVINS

**PRESIDENT ANTHONY W. IVINS**

ELDER BRYANT S. HINCKLEY, PRESIDENT OF LIBERTY STAKE

ANTHONY W. IVINS is one of the last of that noble company of men who will go down in history as the great pioneers of the "Mormon" people. The line is growing thin and gray—but few remain. He was young when most of those men were in their prime, but he was old enough to understand and share the dangers and vicissitudes through which they passed, and he knows better than any other living man their story and has described some of their experiences with the beauty and grace of an artist. Referring to the pioneer trails, he says:

The romance and tragedy of those old trails, now so well known to us, will never be written or told. It cannot be, because the men and women



PRESIDENT IVINS AND HIS BRIDE

who made unrecorded history along those devious ways have long since gone to tread the paths of another and a better world, leaving little of written history behind them.

Those men of the plains and the mountains were indeed a picturesque company; men of fine extraction and heroic mold, lovers of nature's God, rugged but never crude. Their hard surroundings never made them harsh or cruel. Among them all, few indeed, fit so admirably into the varied situations incident to pioneering as does Anthony W. Ivins.

He is a man of peace and quiet ways, nevertheless many of his

experiences are as thrilling and romantic as any found in the tales of the novelist, and some of them are pathetic and tragic. He loves all nature, bleak places and hardy companions. He is happy with the frontiersman and the frontiersman is happy with him. Wherever he goes he has shown a marvellous power of adaptation. In old Mexico he was equally at home with the humble peon and the proud president of the Republic. He appears to advantage among titled nobility and among men of liberal learning. He unites the finest sensibilities with the greatest physical courage and the strongest will. He combines the instincts and accomplishments of good breeding with the broadest sympathies and affiliations. In him are found the qualities of the man of action and those of the thinker and writer. He is indeed a many-sided, versatile man, with remarkably wide and varied interests. His interests are as keen in economics as in natural history, in baseball as in statecraft, in poetry as in finance. He knows cattle and loves horses. He has a fascination for mining and a patriotic reverence for the flag and the Constitution for which it stands. He is indeed a true American. If destiny had led him into the conflict of war he would no doubt have played that game with a gallantry and skill which would have made him forever renowned. There is something chivalrous and stanesque in his very appearance on a fine horse.

His loyalty to his neighbors and to his friends, his fine sense of justice, his downright honesty, his love for the truth, coupled with his great ability, has secured to him the everlasting allegiance of those who know him.

On the 16th of September he passes the eightieth mile-stone of his life with the years resting lightly upon his seasoned shoulders. His athletic body has resisted wonderfully the assault of time. His hair is white and his head slightly bowed when he walks. Time has mellowed his fine features, but his sinewy limbs are still his willing servants.

With his warm sympathies developed, his tenacious memory unimpaired, his poetic imagination alert, his flawless judgment matured, he stands on the threshold of his eightieth year a shining example of a many-sided, self-made, successful man, one of the most highly esteemed and universally beloved citizens of the commonwealth.

From the summit of his years he can look over a most colourful and uncommon career, a career in no way devoid of irksome toil or perilous experience, one in which there is much of monotony and commonplace, but in its larger aspects a most romantic and inspiring career.

The simple story of his life from his birthplace on Toms River, New Jersey, to his home on the hill in Salt Lake City, would be an interesting one. He came to Utah as a child, remained in Salt Lake City until his ninth year, moved with his parents to St.



George, where for thirty-four years he made his home. They were among its original settlers.

As a young man he did missionary work among the Indians and in old Mexico, where he moved in 1895, and for twelve years was president of the Juarez Stake of Zion. In 1907 he was ordained an apostle and moved to Salt Lake City and has since resided there.

St. George, the home of his youth and earlier manhood, is a small town far removed from the centers of population and commerce, but a good place for a young man to grow up. His surroundings were hard but wholesome.

Things did not come easy, great fortunes were not made by speculative methods. To succeed required the development of those basic virtues which underlie all sound living. The people in a large measure were forced to rely upon their own resourcefulness and ingenuity, not only for their common sustenance but for their education and recreation. Whether it was baseball, dramatics, debating, hunting, farming, stock raising or any other activity common in that country, President Ivins played a prominent part—played it well and successfully.

Anthony W. Ivins had little schooling in the common acceptance of that term, and still he is one of the best educated men of his time. His superior station among men is due, in a large measure, to his intellectual endowments.

“There is a sanity, a fineness, a penetration, a reach about his mind” which at once places him in the class of the intellectually superior. One commentator says:

“He is able, out of any particular problem or situation, to get a solution which best meets the minds of the masses.” That means not only a comprehension of the problem, but a deep and sympathetic understanding of the people. This combination is the essence of real leadership.

It is needless to say that the training symbolized by the three R's is but a small part of education. Education in its best interpretation means something higher and finer than comes from any knowledge of conjugations or calculus. The ultimate purpose of education, of individual endeavour, of all social service, is man's growth in character. The supreme work of the world manifests itself in character development.

Character is not the product of logic, of research, or experimentation—but faith in great ideals and a steadfast and sacrificial devotion to those ideals. This is only possible to men of resolute convictions. The heart and the will must co-operate in the creation of character.

To keep sweet in the face of disappointment, no matter how bitter, to maintain courage in the face of defeat, to be true to one's ideals, to stand for the right, to make the most of one's endowments, to live on the highest levels, to meet the varied situ-

ations of life squarely and wisely is the ultimate aim, sought in education, and it does not come from schools nor the schoolhouse altogether.

He has been an industrious and careful reader—he has a tenacious memory. He has been forced to do his own thinking, to arrive at his own conclusions. He has a mind that can deal with large problems, a mind luminous, absorbent and strong by nature, trained and cultivated with long and laborious care. His schooling was limited, but it was enough. His powers were developed and perfected. "Great men come from the wilderness and not from colleges." He is an educated man.

His discourses and writings will form a part of the permanent literature of the Church. For depth and clearness of thought, for soundness of doctrine, for beauty and simplicity of diction, for magnanimity and tolerance, for the sublime and inspiring faith which permeated them, his sermons are scarcely matched in the Church.

In his twenty-sixth year he married Elizabeth Snow, a daughter of the late Erastus Snow—a statesman and colonizer second only to Brigham Young, among the first of the "Mormon" pioneers to enter this valley and among the last to be forgotten for the service which he gave to this people. That great apostle was his companion and teacher. If Mark Hopkins on one end of a log and James A. Garfield on the other made a university, Erastus Snow on one side of a camp fire and a young man his equal on the other side made a noble institution. That is where Anthony W. Ivins went to college.

There is no single influence which has contributed more to Anthony W. Ivins' success than the companionship and inspiration of this modest little woman who has walked by his side all these years. She has known his worth and kept up his faith in himself and his destiny. She is a woman of quiet wisdom and unusual executive capacity, and has managed, with ability, his household during his repeated absences from home.

They met when he was nine years old and on his first trip to St. George. They were camped at Chicken Creek Lake when this romantic love affair, which has lasted for seventy years, began.

They have eight living children, one deceased, all of whom are of the same modest, intelligent, self-reliant type as their distinguished parents.

Speaking of the master influences of his life—the deep and dominant influence of his life, the influence which has given direction to all his splendid powers and inspired him to fine endeavour, is his reverent and passionate love for the Redeemer of the world, his profound understanding of His life and mission. This has developed in his soul a universal love for mankind, a tender com-

passion for the poor and the unfortunate and made him a champion of the oppressed.

Anthony W. Ivins has always stood as a fearless tribune of the common people—he understands them and loves them. This is one of the sources of his great influence. He is a practical man, a man of affairs, a man of the rarest common sense, and there is running down through the center of his life this deep, silent current of righteousness. He never speaks upon any great Gospel theme without impressing those who listen with the fact that he has the vision and seership of a major prophet.

While his feet are firmly planted upon the solid earth, he is an idealist. Never offensive in expressing his opinions, still all men know where he stands and admire him for his stand. He is a deeply religious man. He is first counsellor, and a little more than first cousin, to the president of the Church, and no one could be prouder of a counsellor and a cousin than is his file leader. We doubt if any president ever had a wiser counsellor. The contrast between these cousins in some respects is sharp and pronounced, but their lives complement each other with remarkable completeness.

We now come to some fundamental questions: What has given Anthony W. Ivins such a commanding place among men? What is the explanation of his great influence? Put these pertinent questions to his most ardent admirers or to his most intimate friends and they hesitate—they cannot answer you because it is not any specific characteristic, it is not the result of any single gift.

Still seeking an answer to these questions you ask: Is it the simplicity of his life? Is it his intellectual superiority? Is it the soundness of his judgment? His steadfast loyalty? The strength and purity of his character? His reverence for his God and for his country? You reply without hesitation and with decision, yes—all of these in a most happy and harmonious union.

It is not any extraordinary and easily discoverable characteristic that has distinguished him; but rather the fine poise and balance of all his faculties. His mental, moral and physical equation is admirable. He never explodes, he never leaps before he looks; still he is a man of action. There is nothing rough or dictatorial about him. He has always led, but he never stepped in front of any other man. He is quiet, modest and unassuming, but no one ever dominated him or did his thinking for him. Back of his humility, beneath his modesty is a lofty self-respect. The fibre of his soul is tender, the timber of his will is strong. The sources of his power lie in the depths of his shining soul.

For the better part of fifty years he lived on the borders of civilization, and these were the impressionable years of his life. As a rancher and frontiersman he knows the meaning of hard service and plain fare. For long periods he has slept on his

blankets under the quiet stars, drank the brackish water of stagnant pools, ground in his teeth the bitter alkali from the dust of the trail and the desert, and through it all has developed the fine instincts of a gentleman and a scholar.

There are no evidences of his rough surroundings in his appearance or personality—he has gathered from those experiences the manly and heroic virtues which underlie sound character, and which are so admirably built into the structure of his own life.

This many-sided man, educated on the plains and in the wilderness, is at ease presiding over the Board of Trustees of a college, speaking before a great conference in the Tabernacle, deliberating with the most astute financiers and business men in banking and mercantile directorates, debating national issues with jurists and statesmen, or sitting in the highest councils of his Church passing upon deep questions of doctrine and policy, and we think he could still shoe a horse without much trouble and make a good job of it. This is the miracle of his life; but when you know the man there is nothing miraculous about it.

The path which has led to the summit of his achievements is not only a long and devious one, but in many places a rugged one. Few men indeed have pursued a harder one and fewer still have emerged from such surroundings with so much that is really fine and admirable. One explanation of it all is the fact that always and everywhere he has steadfastly maintained the standards and cherished the ideals of the great Church to which he belongs, and has prudently and industriously cultivated the great powers of his heart and his mind.

To modernize the tense of Mark Antony's words over the mortal remains of Brutus:

His life is gentle: and the elements  
So mixed in him that Nature might stand up  
And say to all the world, "This is a man."

—(Published in *The Improvement Era*, November, 1931.)

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### THE DIXIE QUAIL

IN early morn, when the night had fled,  
And the Pioneer rose from his weary bed,  
The musical call of the quail to his mate  
Brought cheer as he grappled the problems of fate.

ANTHONY W. IVINS.

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ANY person who knowingly deprives another of that which rightfully belongs to him without giving value received for it, is guilty of theft, no matter what the process may be by which the transaction is made.—ANTHONY W. IVINS.



## PIONEERS

PRESIDENT ANTHONY W. IVINS

A PIONEER is one who goes before, blazes trails, removes obstacles and prepares the way, that those who follow after may travel over better and safer roads.

Roads made by men thread the world. We travel over them now on bands of steel, in luxurions motor cars or through the air. Only yesterday these roads were mere trails, blazed by fearless, intrepid men through unknown forests, across trackless deserts, or over snow-clad mountains. The romance and tragedy of these old trails, now so well known to us, will never be written or told. It cannot be, because the men and women who made unrecorded history along these devions ways, have long since gone to tread the paths of another and better world, leaving little of written history behind them.

The lure of gold, the lust of conquest, the unconquerable desire of man to penetrate unknown fields for a new discovery, the devotion of a Jesuit priest, or friar of the order of San Francisco to carry the cross to the unconverted heathen, regardless of the sacrifice or danger involved, freedom from religious and political thralldom, are among the influences which have moved men to depart from the beaten paths and enter new and untried fields, whether it be in science, sociology, or the discovery and colonization of new and unknown parts of the earth's surface. It is the spirit of the pioneer which prompts finite man to reach out in his endeavour to penetrate the infinite.

On these old trails men have perished from thirst in summer, and from cold and lack of food in winter; have been massacred by savages, have killed each other for possession of the precious fluid contained in the water holes scattered along the way, and have murdered for the gold taken from the hills through which the trails passed.

Young men and maidens have plighted their faith as they travelled over them, mothers have given birth to children, and men have sacrificed their lives for religion's sake. No man can tell the story, as time and fate have recorded it.

(Here follows the romance of President Ivins meeting his wife as told on page 594 of this issue.)

At the time of our marriage we had no home and no money with which to buy one. We needed furniture to begin house-keeping, and Salt Lake City was the nearest place where these necessities could be obtained. We raised peaches in Dixie, and the gold miners of Idaho and Montana were hungry for fruit; they wanted our peaches, we wanted their gold.

I hitched up my team of horses, filled the wagon box with dried peaches, spread hay over them, then a mattress upon which



we made our bed and started for Salt Lake. We found a ready market for the dried peaches, bought the necessary household furnishings and returned home.

In storm or fine weather we camped along the way, the same road we had travelled as children, and enjoyed the trip. The following incident illustrates the idea which many people entertained regarding the "Mormon" pioneers at the time.

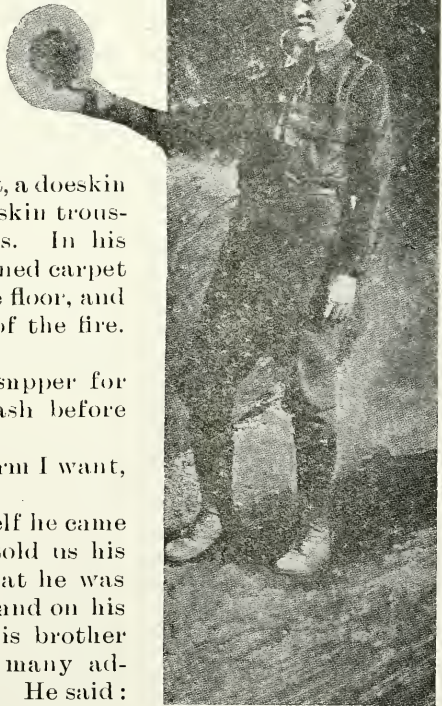
The day we reached Cedar City, on our return, a heavy snow had fallen and the weather was bitterly cold. We drove to the hotel conducted by Bishop Henry Lunt and secured accommodations for the night. The bishop was also postmaster and kept the stage station. The coach was late because of the storm, and we waited dinner for its arrival. When it rolled in, a single passenger alighted, and walked into the sitting room. He was a small man, wore a derby hat, a doeskin jacket which fit tightly, doeskin trousers and heavy English shoes. In his hand he carried an old fashioned carpet bag which he set down on the floor, and drew up a chair in front of the fire. Mrs. Lunt came in and said:

"We have been waiting supper for you. Would you like a wash before you eat?"

"No," he replied, "It's a warm I want, not a wash."

After he had warmed himself he came into the dining room and told us his name was Timothy Quirk, that he was just from college at Belfast, and on his way to Silver Reef to see his brother Mike. He had experienced many adventures since leaving home. He said:

"When I reached Salt Lake City I had not a cent in me pocket, and I just went into a place where it said Deseret



Anthony W. Ivins—one of a company of noble men known as "The Pioneers"

Telegraph over the door, and wrote on a piece of paper, 'Mike, I'm here and have no money,' and begorra it wasn't two hours till the money was there from Silver Reef, and how the divil they did it I can't tell. And during those two hours I walked the streets of Salt Lake about in the hope that I might see a 'Mormon.' They told me they lived there, but divil a one could I see."

He then whispered to me: "I found out afterwards that they had them all shut up in the palace."

"When your brother Mike wrote you did he tell you anything about 'Mormon' bishops?" I asked.

"Sure he did," he replied, "and he didn't tell me anything good about them either."

"Well," I said, "the gentleman to whom you are talking, the proprietor of the hotel, is a 'Mormon' bishop. This young lady, the telegraph operator, is his daughter, she is a 'Mormon;' this lady is my wife, she is a 'Mormon,' and I am a 'Mormon.'" He stared at me for a moment, then slapping his hands on his knees laughed as though his sides would split.

"Do you think you can come that over me now?" he said. "Do you think I'm as aisy as that? Do you think I'd schlap in the house of a 'Mormon' bishop? I'd rather go out and schlap in the snow first."

"How did you get along with the stage driver?" I asked.

"Foine," he replied. "He's a foine fellow, is the stage driver."

"He is a 'Mormon' too," I said.

He shook his head and said, "Divil a bit of it. I wouldn't ride a step wid a 'Mormon' stage driver; I'd rather walk iviry step of the way to Silver Reef first."

He left on the stage the following morning, as unconverted as he came, still looking for a "Mormon."

A few weeks later I met him at Silver Reef and said, "Well, Tim, have you seen any 'Mormons' yet?"

"Oh, go away," he replied, as he gave me a push, "the woods are full of them, and th're divilish fine people. Why they have pigs, and coos, and chickens just as we have at home."

Since the time referred to the girl with brown eyes and I have driven over the old trail in our own Packard car (paid for) and paid our respects to the old camping places, thankful that we were not obliged to sleep in a covered wagon.

When the pioneers entered the territory now known as Utah's Dixie, it was a barren, inhospitable part of the great west, the hunting ground of the Ute, the Pahnte and Navajo, and when these people saw the white man come, with our covered wagons and plows, our flocks and herds to eat their grass, and our civilization to frighten away the game which abounded, they naturally resented our encroachment. Eternal vigilance was the price of safety, and even then we were never safe.

Many tragedies came into our lives because of the determination of these people to drive the white invader from their country. Among these was the death of J. W. Whitmore, father of George Whitmore, late of Nephi, and Robert McIntire, brother of the late Samuel and William McIntire, of Salt Lake City, who were killed at Pipe Springs, where they were engaged in ranching; the killing of the two Berry brothers, and the wife of one, who was about to become a mother, at Short Creek; the death of Franklin B. Wooley, killed on the Majave River, as he was returning from California with supplies for the people of St. George; the tragic death of the two Howland brothers and Dunn, three members of Major Powell's party who first passed through the Grand Canyon of Colorado. All of these people, and others, were killed by Indians.

There were other dangers besides Indians—for instance, the death of James Davidson, his wife and son, who perished from thirst on a road with which they were not familiar, on the desert between St. George and Muddy Valley. This family was related to the late L. H. Farnsworth.

Food and clothing were indispensable, and these could be obtained from cultivation of the soil and from our flocks and herds. They gave us food with which to sustain our bodies, clothing with which to cover them. Our flocks and herds, therefore, became our most cherished possessions, and like Israel of old we became a pastoral people. Little attention could be given to the professions and other occupations by which men now accumulate wealth.

Among the first acts of a pioneer colony was the establishment of a place of worship, and a public school.

Our principal medium of credit and exchange was produce. Money was rarely seen, as the following incident will show:

We decided to establish a cotton factory, for the purpose of providing the cloth so indispensable for clothing. A train of teams was assembled to bring the machinery from Salt Lake. I drove a team of horses, while Sam Allen drove just behind me with a team of mules. The second day out Sam came up to my wagon and said:

"Tony, can I borrow your whip for a few moments? Dad's sent me out with these mules, and no whip; I want to wake them up."

I handed him a new blacksnake whip, which I had just purchased, and he woke the mules up in great shape. He came up to the side of my wagon and said:

"Tony, what'll you take for this whip?"

I told him I had just paid three dollars for it, and if he needed it he could have it for that price. He put his hand in his pocket and pulled out a handful of silver, looked at it a moment, and reaching out his hand said:

"Here, take the three dollars out of this. D—— if I know how

much money is, but I guess I could tell by looking at it quite a while.

"I've got a hull lot of it here that Dad gave me for expenses. I have to buy a hat and pair of shoes when we come to a store, and the rest's for expenses."

I took three dollars from his hand and he put the balance back in his pocket. A few days later we camped in the outskirts of Beaver, and after the teams were cared for Sam went up to the store to buy a pair of shoes. He returned looking very much troubled.

"What's the matter, Sam?" I said. "Didn't they have any shoes?"

"Yes," he replied, "they had shoes, and they was just what I wanted. I asked the man up there how much they was, and he said three dollars. I asked him how much they were in greenbacks, and he said three dollars. I asked him how much they was in silver. He said three dollars. I guess the — fool thought I didn't know that silver was worth more than greenbacks."

I explained that there was no difference in the value of silver and greenbacks. He returned to the store and came back happy with his shoes.

Our only means of transportation was by team and wagon, or on horseback. The covered wagon gave protection from the storms while we moved from place to place, and when at home the wagon box was removed to serve as a bedroom.

During the summer months trips were made to Salt Lake, our nearest point where supplies could be acquired. During the winter months the road to California could be travelled in safety, and we went there for merchandise. The ethics of the road required the team going down hill to give the road to the one coming up, or if one team was travelling empty the driver was expected to give the road to the loaded team.

These rules were not always adhered to, and as a consequence we kept a good team and fighting driver in the lead. In local travel to Pioche and other mining camps, Sanpete was the boss of the road. They produced grain in Sanpete, the boys drove fat horses and good wagons, while Dixie teams were not so well fed. What Dixie lacked in other respects it made up in fighting spirit. J. H. was our fighting leader.

As a few teams were going down Circle Valley Canyon on one occasion, Jim, some distance ahead, met a boy coming up the road.

"Are you going to get out and give me the road," demanded Jim.

"No," replied the boy. "You are coming down, you should get out and give me the road."

"If you don't get out and give me the road, I'll get down and take it out of your hide," said Jim.

As the rest of us came down the canyon a few minutes after, we



met the boy coming up. A little farther on we found Jim sitting by the creek washing a bad looking face.

"What's the matter, Jim?" one of the boys asked.

"Oh nothin' much," replied Jim. "I just made a little mistake in judgment. That's all."

After the Civil War, the question of slavery having been disposed of, the congress turned its attention to the abolition of polygamy. Under the administration of President U. S. Grant bills were introduced in Congress providing for the suppression of plural marriage, which created no little concern among the members of the dominant Church.

I was working in the hay-field at the time, and on the opposite side of the windrow worked a man whose name was Hans Jacobson. Hans stopped, and leaning on his hayfork, said:

"Tony, is General Grant president of the whole world?"

"No," I replied, "he is president of but a small portion of it."

He continued: "I've been wondering if there aint some place where we could go, where he wouldn't be president; this here polygamy question looks mighty serious to me."

I explained to him that Mexico was but a short distance to the south of us, and we might go there.

"I expect that if we went to that country the Mexicans would be after us just the same," he remarked. I then proceeded to tell him something of the great nations of the Old World, and explained what a numerous people occupied Europe, over whom President Grant exercised no jurisdiction.

We worked on a few minutes when Hans again stopped and leaned on his hay-fork. He said: "Tony, it looks to me like the best thing we can do will be to go to Europe, and get away from General Grant, but I expect it would take us a d—long time to get there with our scrub teams, wouldn't it?"

"Yes, Hans," I replied, "it would take a long time." I concluded further explanation would be fruitless.

The coming of the "Mormon" pioneers into the Salt Lake Valley, and the colonization policy which sent them into Idaho, Nevada, Arizona and other adjacent states was not a thing of chance. They were not a body of aimless wanderers, going without purpose, they knew not whither. They were a company of intelligent, educated men and women, principally of New England extraction, thoroughly organized, the peers of any of their time, going to a destination which had been carefully decided upon, for the accomplishment of a divine ideal.

They were men of few words, these tillers of the soil and silent riders of the hills and plains, men of unsurpassed courage, but with tender hearts where acts of mercy were required, as was often the case. I have seen them face danger with the courage of Spartans, and perform acts of mercy with the gentleness of

women. Profoundly religious, they held in reverential respect the religion of others.

They were not egotists whose vision was confined to their own restricted environment. All they asked was to be left to their own faith and occupation, leaving others to worship as they chose. They were not Pharisees who magnified the faults of others, while blind to their own imperfections, but men who, acknowledging their own weakness, spread the mantle of charity over those of their fellows. They were just brave, plain-spoken men, who worshiped God and served their fellowman.

These men were my teachers, the guardians of my youth. They taught me faith in a living God, and service to Him; that He is the same good Heavenly Father that He has ever been, to bless and direct those who put their trust in Him. They taught me loyalty to my country, and obedience to its laws. They taught me, both by precept and example, that I must defraud no man, though the thing may be small. They taught me the fundamentals of integrity, industry and economy, truths as fundamental to-day as they were in the beginning of time, and they will remain so throughout eternity.

This is the heritage which the "Mormon" Pioneers bequeathed to me, and all others who would receive their teaching. From the depths of my soul I thank and bless them for that which they gave to me.—(Published in *The Improvement Era*, September, 1931.)

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## NUGGETS OF TRUTH

BY PRESIDENT ANTHONY W. IVINS

RETURN to the old paths of virtue, honour and integrity which your fathers trod.

Wherever a colony of Latter-day Saints pitched their tents their first endeavour was the establishment of a school.

Offices of trust should seek the man and not the man the office; men of unquestioned integrity should be selected for public trust.

Agency has been given us to observe or violate either God-given or human laws. If we violate either, we must pay the penalty; if we observe them, we reap the reward.

If the Church has anything to say to you it will come from them direct and not from the writings of other men. It will come to you in a manner that you will understand it.

With all the truth that has come into the world and that has

been applied for the benefit and convenience of man during the past century, the fundamentals of truth have never changed.

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In heaven's name, what is the calling of the Church, if it is not to oppose lawlessness and crime, and seek to establish righteousness; if it is not to stand firmly for the proper administration of the law.

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The intelligence and will of man is a part of godliness which the Father has bestowed upon all of His children, and will, if properly applied and developed, make man like unto his Creator.

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I bear witness to this people that we are redeemed from this change of mortality to immortality, which we call death, through the redemption wrought out by Christ our Lord. He is our Redeemer.

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Law is a system or rule established by recognized authority for the government and control of action. All things, whether in the heavens above or in the earth beneath, are governed and controlled by definite, orderly laws.

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The Lord will bring together all things in one, and consummate His work, when the people will be prepared for the coming of Christ, our Lord, and will reign in power and majesty upon the earth, and that time is very near of realization.

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Return to obedience to the word of the Lord; walk in those old paths of righteousness that never change. If we do so they will lead us back into the presence of God our Father, where we will be crowned with glory, immortality and eternal life.

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The Church of Jesus Christ of Latter-day Saints stands irrevocably committed to the observance of sexual purity. It recognizes no double standard of morality. It demands the same standard of virtue from its men that it does from its women members.

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It was the impulse of religion that brought the "Mormon" pioneers to these valleys. Among them my early life was passed. It was their example and teaching which fixed in my mind the ideals that have governed my life, in both religious and civil affairs.

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The law of Moses, in so far as it applied to the law of sacrifice, was fulfilled in Christ, whose coming is symbolized; but the laws of morality, integrity, justice and submission to civil law remain in full force, and were confirmed and taught by the Redeemer.

THURSDAY, SEPTEMBER 15, 1932

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EDITORIAL

PRESIDENT ANTHONY W. IVINS

ANTHONY W. IVINS celebrates the eightieth anniversary of his birth on September 16th. The *Millennial Star* extends its congratulations; and by this special issue renders homage to a great man and a well-spent life.

Direct service to humanity and sound example for men to follow are two tests of the noble, deserving life. By this measure President Ivins rises into the world's full view, for his continuous, useful labour for his fellowmen, and his sincere, intelligent devotion to duty have inspired thousands to strive with all their might for the highest ideals.

In public and private, President Ivins has served his generation. In secular affairs and in the field of the Church, he has sought opportunity to better the lot of his fellowman.

Everywhere he has been a pioneer, fashioning means for man's happiness out of the raw materials of desert and mountain, whether of soil or spirit. He was born into pioneer days, and the creative pioneer spirit has dominated his life's work to the blessing of tens of thousands.

Men have been stirred into valiant self-effort by his magnificent example. Reared in relative poverty on the outposts of civilization, he has stored his mind richly, through observation, conversation and reading, with the intellectual wealth of all time; he has made the elements about him yield him daily sustenance and modest wealth; he has helped men find and possess their better selves; he has kept himself in the straight path of honour. His life is proof of the power of intelligent industry and conformity to righteous principles.

The strong elements that will yet make the earth a paradise for man, form the framework of President Ivins' character. Love of knowledge, sincerity and hate of sham, generous justice, integrity, utter fearlessness in defense of truth, love of God—these are qualities that attract and win and hold men. President Ivins is blessed in his friendships. Those who know him best, love him most.

The out-of-doors, nature in her many moods, sunrises and sunsets, animals and flowers, speak a language to which President Ivins' soul responds. Even more tenderly does the soul of this good man respond to the issues that come out of human hearts, frail, harassed, walking in hesitation among the world's chaos—



he understands and answers the cry of the hungry spirit of man. Closest, however, is he to the divine voice from above, for he has sought the friendship of God, and has found peace in the midst of earth's confusion.

The Latter-day Saints admire this modest, sturdy, loyal man who stands as the first counsellor to the President of the Church. They trust him. They rejoice in the certain testimony of the truth of the restored Gospel of Jesus Christ which he ever bears before the world. The Latter-day Saints are grateful for the life and labours of Anthony W. Ivins, for his present splendid physical and mental vigour, and pray that health and life upon earth may long be vouchsafed him.

The Lord be praised for our leaders!—W.

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### SISTER IVINS—A REAL "HELPMEEET"

THE influence of a mother on the character and life of her child is acknowledged by all. Most great men admit that their mothers have been largely responsible for any success that they may have achieved in life; but few realize how much responsibility lies at the door of the wife who is to "carry on" for greatness or weakness the work begun by the mother in the home. For truly may a wife make or mar the future usefulness of the man she marries.

In this respect has President A. W. Ivins been greatly blessed. First with a mother who molded well the plastic character of her son who was to grow into future greatness. Then, her work well begun, a true daughter of Zion was blessed to continue the inspiration and help that only a woman may give. How well Sister Ivins has done her part is attested by the honour in which she is held by her noble husband and splendid family, and all who know her.

Sister Ivins is the daughter of Erastus Snow, who was the first of the "Mormon" Pioneers to enter the Great Salt Lake Valley on their memorable trek in 1847. She was named Elizabeth after her mother, but from her childhood was called "Libby"—a sweet, dainty name that just fits her lovable personality. She herself was born into pioneer conditions, and from her childhood has taken an active part in making homes of beauty and refinement in the midst of pioneer conditions. But in spite of hardship and the necessity for work and the conquest of hostile forces, her life has been filled with romance and the joy that makes a queen of any woman so blessed. Let her lover-husband tell the story of their meeting and note the beautiful tribute paid to her life of devotion as companion, wife and mother:

"The fates decreed that notwithstanding the fact that I was only in my ninth year, my entire life was to be influenced by the following simple and unexpected occurrence:

"We were camped at Chicken Creek Lake. A few wagons passed us and camped a little farther down the road. The following morning a span of mules belonging to the party ahead were grazing with our animals. I walked down the road to the place where our neighbours were camped and asked a man who was preparing a harness if he had lost any mules. He smiled and said, 'No!' As I stood by the wagon tongue conversing with the man a little girl walked up on the opposite side of the tongue and from under a blue sun-bonnet looked at me, and I looked at her. I was thrilled with her beautiful brown eyes, and could not forget them. When we reached St. George valley, there were but two wagons camped there, William Fawcett and Robert Thompson had arrived before us. We pitched our tents and the following day a number of other teams arrived, among them the people who had been camped near us at Chicken Creek. I again saw the little brown-eyed girl. She was the daughter of Erastus Snow, the father of Utah's Dixie. I continued to see her until we had grown to manhood and womanhood, when she became my wife. She is with me still, the same sweet girl that she was at Chicken Creek. She has shared with me the dangers, trials and privations of pioneer life. No other has, or ever can take her place."—(*The Improvement Era*, September 1931.)

That "Aunt Libby" (as she is lovingly called by those who are near her) has fully merited this heartfelt tribute is well understood. Indeed, her life might well be held up as the ideal of every true daughter of Zion. She has stood side by side with her husband, working tirelessly for home and hearthside and the babies who have blessed their united lives. Eight stalwart children to-day call her "mother"—that dearest name in any language—all of them filling well their niche in life; her sons as honoured citizens and her daughters as successful home-makers. No woman could ask more of life than Aunt Libby has received. As wife, mother, grandmother, she is filling completely the full measure of her creation, in joy, in honour, in the knowledge of work well done. No woman could give to life more than she has done; a helpful life as daughter and sharer of pioneer hardships; companion and wife of one of God's noblemen; a mother in Israel of a splendid family who are all useful citizens and an honour to their name and heritage—that is a contribution to the welfare of the world—and in good measure.

One is blessed in knowing and partaking of the influence of such good women—queens of the earth indeed! The "beautiful brown eyes" which so thrilled the little lad of nine years are still bright and filled with intelligence and understanding of life; while the frame of lovely silvery hair and the exquisitely clear skin unite in a picture of true womanly beauty that is but the proof of a well-spent life.

The Lord loves President Ivins, and not the least of the blessings bestowed upon him has been the companionship of such a woman who has been throughout a long and useful life a helpmeet in very deed.—L. D. W.

## TRIBUTES FROM MISSION PRESIDENTS

### An Outstanding Character

ON the eightieth anniversary of his birth much will be written and more will be said regarding the life and activities of our beloved President, Anthony W. Ivins, than it is possible for one to estimate. Even so I am grateful for the opportunity of adding just a few lines indicating my high regard for this noble man.

During the many years while labouring in the Presidency of the Cache and Logan Stakes of Zion, I often had occasion to call upon the First Presidency regarding Church matters. During these visits no man could possibly have been treated with more courtesy and kindness than was I. In the absence of President Grant, President Ivins took the same kindly interest in me and in my problems as did the First Presidency as a whole. His advice to me was always generous and to the point. Upon each occasion I received information as well as inspiration sufficient to aid me in solving my problems.

I am and shall continue to be grateful for the experiences I had while a member of the Utah Agricultural College Board, under the presidency of Anthony W. Ivins. It was during this period in my life that I really learned of the sterling qualities of this good man. It has been our pleasure upon different occasions, to entertain President Ivins in our home and to receive his blessings. President Ivins is not only a worthy servant of God, but also one of the outstanding characters of America.

OLIVER H. BUDGE, President of the German-Austrian Mission

### A Man Beloved by the People

IN his younger days, I never met President Anthony W. Ivins, but I have had many conversations concerning him, with one of his youthful companions, who has related to me on many occasions his association with President Ivins; of his fellowship, his love, his loyalty, his devotion to his friends. His growth in the Church has been marvellous. He has risen from a lowly station in life; step by step he has climbed the ladder of fame until to-day he occupies one of the most exalted positions in the Church. President Ivins to me is an ideal man, a man in whom I have the greatest trust and confidence, a man who has the love, confidence and esteem of every Latter-day Saint.

Some years ago I was in St. George. After my day's work was finished, I attended service in the evening. President Ivins spoke. During the day he had been wandering through the cemetery of St. George. He remarked that he had passed through the city of the dead. He had read the epitaphs on the tomb stones, and they had brought to his mind his early life, his early recollections and memories of his early associates; men and women whom he had learned to love, who had filled their missions and gone to their eternal reward. His tribute to them in his talk that night made a lasting impression upon my mind.

President Ivins, I love you very dearly. You are one of my ideals. I support you. On the 16th of September, you will be eighty years of age. God bless you. May your pathway "continue to be strewn with flowers; thorns be few." May our Heavenly Father bless you with health

and strength of body and mind, that your last days may be your best, and that you may continue to live as long as your heart desires.

JAMES H. DOUGLAS, President of the British Mission

### As Others See Him

PRESIDENT ANTHONY W. IVINS, right-hand man to the Prophet, Seer and Revelator of our day, and himself a Seer and Prophet! We who have seen him, looked into his keen, earnest eyes; we who have heard his voice, the voice of deep conviction, know that we should sustain him in his place of honour, not only with our uplifted hands at Conference time, but with all our souls, "with all that is in us." But with others, those not of our faith, what impression does our beloved leader make on *them*? This question I asked myself as I read the request of the Editor of the *Star* for a small article for this number, and my thoughts flashed back to the fall of our Centennial Year, 1930.

A large group of European journalists were seated in a semi-circle around the table in the reception room of the First Presidency. That sober, but distinctive hall has, as those who have been there know, a wainscoting of Caucasian walnut. Only one ornament breaks the plainness of the heavy panelling, with which the furniture is in harmony. Behind the table sat three grey-haired men who constituted the Presidency.

A lively discussion was taking place. The visitors enquired about Church administration, membership, Priesthood, Church government, and so on.

One question, however, created tension, as the editor of the *Standard*, representing the press of Holland, expresses it. Let me interpret his impressions.

"Why," so the question ran, "do you send missionaries to Holland, Germany, England and the Scandinavian kingdoms, countries where Christian people are living, to be sure, rather than to Japan, China and the heathen nations?"

That question was apropos of a talk delivered in the Tabernacle, at Salt Lake City, on the fundamental principles of "Mormonism," to which talk the visiting newspaper men had listened.

Some more questions came crowding in. Then, suddenly, the seventy-eight year-old Anthony W. Ivins arises. He cannot remain silent any longer. He is burning to give the answer, and his heart is prompting him to speak. With a deep conviction of having the truth, he draws a picture of the exodus of the ten tribes of Israel. From Assyria they went, in later ages, to the Caucasian mountains, and from there to the regions of the Baltic and North Seas. You are Hebrew, not Jewish, on you rests the prophecy, you are the people of God. Why, then, do we open missions there? Because we have to go to this people with the revelation that has slumbered for ages and fulfill the prophecy that was made.

It was impressive to hear the grey-haired man speak. Unwavering conviction was speaking here, never mind how weak the theory might be scientifically. Naturally, questions multiplied in our minds as we sat listening, but reverence prompted silence.

Like a Seer he stood there!



His voice trembled. His eyes beheld in prophetic vision history and future, and with deepest earnestness and great ecstasy he pictured the journeys of God's people on whom rests the promise. And solemnly he concluded, "As I look into your eyes, it is clear to me that you have come from the lands where live the sons of the people that have God's Spirit. Only when your eyes have been opened will you know that the prophecy of Isaiah to your nations has been fulfilled. You are Hebrews, to you the promises of God will again be verified."

"Like a Seer"—so testifies the outsider. And every Latter-day Saint knows his testimony to be true. Next to our Seer he stands—a Seer himself. "Tell me with whom you associate, and I will tell you what you are."

FRANK I. KOOYMAN, President of the Netherlands Mission

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### Youthful in Spirit

THE Latter-day Saints of the Swedish Mission join in greeting President Ivins on his eightieth birthday anniversary.

May he be spared for years to come, to impart of his wisdom, to radiate to the members of the Church that spirit of love which comes from a countenance which is a reflection of a life whose impelling motive has been love for God and fellowman.

His youthful spirit was demonstrated as I saw him take part in the various activities of a bazaar held in the Ensign ward a few years ago.

The young men of the Lesser Priesthood had provided such attractions as knocking down the "nigger" baby. President Ivins proved himself adept with the baseball in accomplishing this feat, providing amusement and satisfaction for the young men who were conducting this to help the ward in raising means to pay for improvements of the ward house.

His genial spirit impressed me as I visited the Church office prior to leaving for Sweden, and his kind "God bless you" will always be cherished as a fond memory.

The Elders and saints of the Swedish Mission are one with other missions of Europe in wishing him continued health and happiness.

G. W. FORSBERG, President of the Swedish Mission

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### A Worthy Apostle of the Lord

ONE of President Ivins' most outstanding qualities is his deep and sympathetic understanding of people. It is one of the many things which stamp him as being truly great. Due to his being one of the true pioneers and settlers of the Great West, he has, through actual experience, learned to know of the problems, the heartaches and the desires of those who are not able to have all the modern comforts of this day and age, and true to his religion and his high, noble character, he has used this knowledge and understanding as a means of helping others.

One need only listen to him preaching one of his inspiring sermons, to feel that deep, strong undercurrent of love which flows for his fellowmen. The old saying that loving others brings love in return, is certainly true if we use him as an example, for as one sits and listens to him speak with so much force and understanding and love for others, there unconsciously comes a feeling of love and respect in return. And then as one hears his

burning testimony and listens to his inspiring words of wisdom and encouragement, the feeling comes over one that here is truly a worthy Apostle of the Lord.

HOLGER M. LARSEN, President of the Danish Mission

### A Lover of Nature and Outdoor Life

It is a rare opportunity to extend through the *Millennial Star* a humble tribute to our beloved counsellor to the Prophet, Anthony W. Ivins, on his eightieth birthday anniversary.

My personal contacts with him have been few, but these have been stimulating and uplifting. The kindness of his personality, together with his appreciation of the world and people about him, are the qualities which have impressed me.

One spring, when President Ivins was attending the quarterly conference of the Alberta Stake, he interested everyone and taught a beautiful lesson by drawing our attention to the blue-bird. It was just the time of the year when these beautiful birds were returning to their northern home. The snow was melting and the sun's rays were full of warmth and promise. President Ivins had travelled during his life all the way from the bird's winter home in Mexico to its summer home in Canada. He loved the bird and taught others to love it, too, as a herald of spring and new life.

When Sister Woolf and I had the pleasure of chatting with him for a short time prior to coming on our mission, he expressed his kindly feelings for the good government and people of Canada. We were soon chatting of the big open spaces of Canada far beyond the settled parts of the country. He knew more than we of the Eskimo, the Barren Lands, and the possibilities of the North at some future time.

An old missionary companion of mine, Herbert A. Snow, and a nephew of President Ivins, has associated the name of President Ivins in my mind with fine horses, a big ranch and all the interesting things that go with it.

The love that President Ivins has for birds, for horses, for open quiet spaces, for native peoples, and the world as a whole make me love him. This quality, together with the many others he possesses, fit him for the exalted position which he holds. May the Lord bless him and preserve him as a leader for a long time to come.

GOLDEN L. WOOLF, President of the French Mission

### A Faithful Leader in Israel

SINCE the time that God, through His servant the Prophet Joseph Smith, organized the Church of Jesus Christ of Latter-day Saints in this the dispensation of the fullness of times, there has never been a more devout and faithful leader than our beloved President Anthony W. Ivins. A man who from his earliest childhood has been a faithful follower of the Lord Jesus Christ, and who in his early life faced the dangers and hardships that were so prevalent in the lives and labours of the early pioneers of Utah and the surrounding states, with such courage and fortitude, that he has won the love and esteem of all who have known him. He has never faltered or tired in his duty as a leader

and teacher in the Church of Jesus Christ of Latter-day Saints, or in his life and labours as a citizen of his country.

Therefore, on behalf of the Norwegian Mission, I take this opportunity of extending to him our heart-felt greetings on this his eightieth anniversary, and pray God that He may yet grant unto him many happy returns of the day.

HYRUM D. JENSEN, President of the Norwegian Mission

### One of the Most Diligent of Students

RECENTLY in far-off Roumania some of the friends of our Church and I were looking through the booklet, "One Hundred Years," published in connection with the one hundredth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. As we paged through it and saw the different pictures, one of the group stopped us at the pictures of the First Presidency, and pointing to the picture on the left, remarked: "That gentleman has one of the kindest faces I have ever seen. It would be wonderful to have such a man for a grandfather." Thus are people impressed by Anthony W. Ivins though they have never met him.

We shall soon be commemorating his eightieth birthday. We often think and speak of President Ivins as we saw him on our last visit to Salt Lake City, sitting with Presidents Grant and Nibley, at the great desk in the office of the First Presidency, discussing with us the future of the Slavic peoples, impressing us with the importance of our work—to preach the Gospel to these people among whom so much of the blood of the House of Israel is found, tracing for us the wanderings of the Ten Tribes—a subject dear to his heart—and telling us of the conclusions to which his research and study of the subject had led him.

We did not forget that conversation and neither did he, for months after, a long letter followed us to Czechoslovakia giving us pages of information which President Ivins had uncovered in his years of study. We recognize in Brother Ivins one of the most diligent students within the Church.

On this his eightieth birthday, we wish him strength of mind and body, that he may long remain under the guiding influence of our Father in Heaven to help lead the Latter-day Saints in paths of righteousness. In behalf of our saints and missionaries we extend our Czech greeting: "S Bohem."

ARTHUR GAETH, President of the Czecho-Slovak Mission

## ISRAEL IN HISTORY AND GENEALOGY

PRESIDENT ANTHONY W. IVINS

AS STATED by Brother Christenson, my brethren and sisters, I am nominal president of the Genealogical Society of the Church, but since my appointment to this position I have been so constantly occupied with other affairs that I have never felt that I have given it the attention I should have done. However, not-

withstanding that fact, the society has gone on from a very small beginning until it has reached proportions of great activity, compared with what it was in the beginning. This is due largely to President Joseph Fielding Smith, Brother Christenson, Brother Bennett, and the men and women who have been directly connected with its affairs.

It was about ten years after the organization of the Church before we understood, or at least before we had a proper understanding of the doctrine of baptism for the dead. At the time the Church was organized little attention was given to the keeping of genealogical records in the United States. The old countries of the world had given more attention to it than we had here. I think at that time there were very few family records that had been printed and published. But with the organization of the Church, as has been the case with many other important things since its organization, renewed attention was given to this idea. The American people began to inquire into their ancestry, to know more of their forebears, until it has become almost a wonder to us that people who are not members of the Church would have developed this idea of genealogical work to the extent which they have.

This has been of very great assistance to us who are members of the Church. We find records abroad, we find them here at home, which have been compiled at great expense, that refer directly to the families to which we ourselves belong. The Lord has worked through men from the beginning of time until now for the accomplishment of His purposes, and He has inspired men who were not identified directly with the Church, just as He has inspired those who were identified with it, to do things which unconsciously to them at the time of their doing, were His direct will.

I suppose that when Columbus sailed from Palos in Spain and turned his face to the West he had no thought that God our Father was directing him, that He had raised him up for this express purpose. The time was approaching for the opening of a new Gospel dispensation. The time was approaching when the Lord designed to make good the promises and covenants which He entered into with Abraham, long, long before the birth of His Only Begotten Son, in which He sealed upon him and his posterity after him blessings which had never before been promised, so far as we are aware, to any man or any family.

These people with whom the Lord had entered into covenant were scattered through the wide world. They held together as a family until after the reign of King Solomon. After the conquests of David in the establishment of Jerusalem as the capital city of the house of Israel, the tribes who had descended from the twelve sons of Jacob had held together, but when they broke away under the wicked rule of Solomon's son Rehoboam,



the scattering began, and the ten tribes were led away by Shalmaneser into Assyria, away up toward the head of the Euphrates River, near Mount Ararat, where the ark is said to have lauded. Judah and Benjamin remained in the south of Palestine, but after a time the Babylonians came up and overran that part of the promised land. These people then were carried down into Babylon and planted there along the shores of the lower Euphrates River, and other people brought up from Babylonian countries to take their places in Judea. The scripture tells us that only sufficient of the Israelitish people remained to attend the labours that were necessary in order to look after the land and tend the flocks and herds.

These people returned later under the decree of Cyrus and again possessed the promised land—not all of them, possibly only a small part of them, for the people had become established on the Euphrates and they were not anxious, many of them, to leave their homes and return to Jerusalem. But some of them did return, and they re-established themselves, they rebuilt the temple, and it appeared for a time that the prophecies made to Abraham were to be fulfilled then. But after a while other nations came. They became subject to Alexander of Macedon. At the time of his death he divided his empire among his generals into a number of small kingdoms. Finally, the Jewish people effected a confederacy with Rome in order to protect themselves against these petty Greek kings, and Rome became the dominant factor. After a time the Israelitish people, rebelling against Rome, were reduced by Vespasian and his son Titus to a condition of servitude. They were carried away, they were killed by thousands, they were scattered to the four winds of heaven, and from that time until the present the house of Israel has remained in a scattered condition. Yet the Lord said to Abraham that the covenant which He made with him was an eternal, an everlasting covenant, which means that it was to continue forever. In reality but a small part of those promises have as yet been fulfilled.

When Columbus sailed out upon the ocean and turned his face toward this land, it was a preparatory move towards its redemption, that it might be opened up again to civilization. The people who had occupied it—the Jaredites, the Nephites, the people of Mulek—had reverted to idolatry, they had turned away from the Lord, and no people in the history of the world that have turned from God our Father and renounced their faith in Him, have ever been perpetuated. But the Lord had said that He would gather scattered Israel together again, and that gathering, or the preparatory work for it, really began in our dispensation when Columbus was led to discover a new world.

The same applies to the Pilgrim fathers. They left the old world because of religious persecution. They left it to be freed

from the shackles of idolatry with which they were bound, and came here open-minded, so far as faith in God was concerned. Thus the development of this nation of which we form a part continued until the present time. The Lord raised up men, just as definitely as He gave us a prophet in the dispensation in which we live, so did He raise up men like Luther, Knox, Wycliffe, and other great reformers, who gave the Bible to the people of the world that they might become familiar with it, and break away from the shackles of the idolatrous, so-called Christian church which existed. Thus there was another preparation by which men's minds might be in condition to receive the truth when it was brought to them.

At the time the Church was organized there was nothing said in regard to genealogy, in regard to baptism for the dead. After a time, ten years later, the Prophet explained to the people that scripture in which the Lord tells us that He would send Elijah the prophet, and that his mission would be to "turn the heart of the fathers to the children, and the heart of the children to their fathers," and He said that unless this was done the earth would be smitten with a curse. Then our attention was called to the fact that the ordinance of baptism for the dead was an eternal ordinance, that it pertained to the house of the Lord, that it could be performed only in temples erected for that express purpose, and we were commanded, directly commanded, to prepare temples for the administration of this ordinance, with the admonition that if we rejected the message and neglected our duties we would be rejected as a Church and people. And so, without delaying you, conditions have gradually gone on and have developed until we have reached our present status of knowledge regarding this ordinance, its importance, its indispensable necessity.

The Genealogical Society of the Church is organized with the purpose in view of making it possible for the members of the Church, and other people also who desire to take advantage of the opportunity presented, to go back tracing their genealogy, their father, their grandfathers, their great-grandfathers, into the remote past as far as it is possible, in order that the ordinance of baptism and the other ordinances of the house of the Lord, to which the dead are entitled, may be properly performed. That is the purpose in this organization, and, as I say, under the very able management and direction of the men and women who now have the work in hand, it has developed to a degree that was entirely unexpected, I think by us (I know it was by me), when we began this work.

Now, the Society asks members of the Church to render assistance to us by helping, as far as it is reasonably possible, with means to provide records by which this work can be continued and expanded. We have now reached a position when people

come here from other parts of the country, people who are in no way connected with the Church, to search out and determine the genealogy of their ancestors. I see in all of this the hand of the Lord. I see it, not only in the work that is being done by members of the Church under the direction of its presiding officers, but I see among the nations men unconsciously going forward with this work in order that the ultimate consummation of the purposes of our Father may be accomplished.

The primary purpose for the opening of this Gospel dispensation, in fact, is the gathering of Israel, their restoration to the lands of their inheritance, and it is important that we become familiar with this people, their history, who they are, and where they have come from. This congregation that is before me is made up almost exclusively, possibly entirely, of Anglo-Saxon people. But you all know, you people from Great Britain, you people from Scandinavia, you people who are here from Germany, you know very well that if the patriarch who is here should lay his hands upon your head and declare your genealogy, he would tell you, not that you are of Judah, but, that almost without exception you are the descendants of Ephraim, that boy born to Joseph, the son of Jacob, while he was in Egypt, he upon whom the Lord sealed the heirship to the house of Israel, he of whom Jacob said: "The blessings of thy father have prevailed above the blessings of my progenitors." More was promised than had been promised to Abraham, more than had been promised to Isaac, more than had been promised to Jacob, for the Lord said that his heritage should extend "to the utmost bounds of the everlasting hills"—not to Judea alone, not to Palestine alone, but to another country (if you study the scripture) a land rich above all other lands, a land "shadowing with wings," a land blessed with the riches of the earth above and the sea beneath. That was to be the heritage of this obscure boy born down there in Egypt, whose descendants remained in captivity after the death of his father until after the Lord, through Moses, delivered the Israelitish people from the Egyptian captivity and brought them back into the promised land.

Now this work is making for all of that, if you could only get the broader view of it. Not all who are of the house of Israel identify themselves with the Church. There are nations in which that blood predominates, nations which the Lord has magnified, which He has made the foundation for Christian development and decent government in modern times. His hand has been over that family, that race, wherever they have been, wherever they are now or may be. God our Father is watching over them and they will be redeemed and will come to Zion, this land of Zion. You know what we say in our articles of faith: "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that the

earth will be renewed and receive its paradisiacal glory ; and that Christ (our Lord) will reign personally upon the earth," over His people, and will bring with Him a period of peace, fraternity and good will, the like of which this earth of ours has never before known.

That is what the Lord contemplates doing through the Church and its members. He will accomplish it, and He will use nations to do it, just as He used people who were not at that time identified with His Church (for it did not exist upon the earth) to lay the foundations of this government of which we form a part—the best in the world, notwithstanding all of its shortcomings and weaknesses.

Now I am just going to tell you a story, I am not going to undertake to interpret it. You know that Zedekiah was the last king of Judea, that long after the Ten Tribes had been carried away by Shalmaneser, Nebuchadnezzar came up from Babylon and subdued the Jews, and made this reigning king prisoner. It was during Zedekiah's reign that Lehi and his colony left Jerusalem, led away by God our Father, in order that He might preserve that people from that which He knew was to come; for Lehi prophesied, the Book of Mormon tells us, that Jerusalem would be destroyed, that there would be great suffering, that the people would be carried into captivity. Zedekiah had a number of sons. The Bible tells us that they were all put to death before their father, that his eyes were put out, and that he was carried down into Babylon where he lived in darkness the remainder of his days. But one of those sons escaped the Babylonians and brought a small colony to this continent. It was God that brought them here, not Mulek. He did it, of course, but the Lord directed him, just as He always uses men to do the things that He has to do.

Zedekiah, at that time, had two daughters. The Prophet Jeremiah was the great-grandfather of these two girls. His grand-daughter was the wife of Zedekiah, the king. These two beautiful girls were left, and in order that they might be protected against the Babylonians, they were placed in the care of Jeremiah, the prophet. He became their guardian, the custodian of their welfare. Because of his fear that they might fall into the hands of the Babylonians, which would have been an abomination to an Israelitish maiden, Jeremiah took them down into Egypt, it is said, to the same place where Joseph and Mary went with Christ, our Lord, at the time of the execution of the decree of Herod by which the children of Bethlehem were put to death. They abode there, at a place called Taphanes, the ruins of which are now well known. The natives refer to it to this day as the palace of the Jew's daughter, or the house of the old Prophet. (See Jeremiah 41 : 10, 11, 12, 14, 15, and 43 : 1-7.)

After the conquest of Palestine, the Babylonian armies invaded Egypt and it became evident that they would be victorious over



the Egyptians. Just at this time we lose sight of Jeremiah and these two girls, so far as the Bible is concerned. At that time the ships brought in from the British Isles the tin used to make the brass that went into the temple of Solomon. Just at that time a ship landed upon the coast of Spain, from which an old man and his secretary and two young women disembarked. They remained for a short period in that country, where one of the girls married into the reigning house of Spain, but the old man, who is referred to in Ireland as Ollamh Fodhla (the old prophet), in their traditions and the songs which they still sing of him passed across the channel and landed on the coast of Ireland, taking with him the elder of the two girls, whose name was Tamar Tephí, which translated from Hebrew into English means The Beautiful Palm, or The Beautiful Wanderer.

Eochaidh was then reigning king of Ireland. (There were ten kings at that time on this little island. When there was an invasion from the outside they all joined together and had one king, who was acknowledged their leader. When there was no danger from the outside, they fought each other. The Irish haven't entirely gotten over that habit.) Eochaidh solicited the hand of Tamar Tephí in marriage, to which the old prophet consented, provided the king would accept the religion which he brought. He brought with him a small chest, strongly bound, which was very jealously guarded and the contents of which were unknown. The king of Ireland agreed to this, the marriage ceremony was performed, and the religion of Ollamh Fodhla, which corresponded almost exactly to the service to God under the law of Moses, was established in Ireland. After a time this king went over and effected the conquest of the southern part of Scotland. Both he and his queen finally died and were buried at Tara in Ireland. A great monument stands there to-day over their grave.

Why am I telling you this story? It is because modern genealogists now at work upon the collection and definite establishment of genealogical records, trace both the Tudor and the Stuart lines of kings, from the present King George of England, directly back to the girl, Tamar Tephí. So it would seem that, unknown to men at that time, the Lord preserved that lineage. It exists to-day, and I do not believe that it will ever cease to exist until the Israelitish people are redeemed and the covenant entered into between Abraham and the Lord realized. It doesn't matter to us whether that story is true or not, but it is true according to the very best information that it is possible to obtain upon the subject. We know definitely and well that the lineage of both of these kingly lines, the Tudors and the Stuarts of Scotland, trace back to this girl. So the Lord has kept the royal blood, the house of Israel, until to-day; and when the final determination of it all is made we will find out that He has been

directing them, that He has been helping them, that it is He and not their numerical strength that has made Great Britain, Scandinavia and Germany the dominant powers of the world. Take them out to-day and what would be left? Put them together in union and they would lead the world, as they do financially, in civilization, in development, in education, in modern thought.

Now, my brethren and sisters, the Genealogical Society is intended to assist us in doing just what they have done with the record of those kings back there. We are going to trace our genealogy back, and after a while when it is finished we will find that we all go back to that one root. We are all of Abrahamic descent, and people of Abrahamic descent are in every country in the world to-day. They were scattered broadcast. They went into China. Records have been discovered which definitely tell us that a part of those people, after they left Assyria, after they broke away from the captivity in which the Assyrians had held them for centuries went into other lands, and some of them spread out and went over into China. There is a part of China to-day in which the inhabitants are recognized as Jews by students who have made a study of the question. They are Chinese, of course, but they are Jews in their habits, they are Jews in their appearance, and the roots of the language are Jewish to the present time. They are known as China Jews. Records have been found, dug up from the tombs, that tell us definitely that some of these people did go into China. It is another interesting thing to know that some philosopher or student in Japan only recently has set up a claim that a part of the Japanese people are descended from the Ten Tribes of Israel. That is a thing which has not yet been generally recognized or admitted, but it may be true.

This is an intensely interesting study to me. I have not done very much at it because of lack of time, but I have done enough to become in a way, at least, familiar with the history and story of the Israelitish people from the day that the Lord entered into covenant with Abraham until the present, and I believe I know something of their future. I love to contemplate it, for God will make them the dominant factor in this world of ours, and it appears that the time is very near when those things are going to be done, if we are to judge by the signs which He gave us, and depend upon the word of Christ our Lord entirely rather than upon the words or conclusions of scholars and men. We know just what is going to happen before His coming, and we know that many of those things are happening, and we know that He tells us that when we see these things we may know that His coming is near at hand, even at the doors. Another thing which He tells us, which is not so pleasing, is that these things which we are experiencing now are just the beginning of sorrows, so we

may be prepared for tribulations, for trials, all that our souls can stand. Then will come the day of redemption.

God bless you, my brethren and sisters, I humbly pray, through Jesus Christ. Amen.—(Address delivered at Genealogical Conference held in the Tabernacle, Salt Lake City, Utah, U.S.A., October 1st, 1931.)

## THE INEXPRESSIBLE DESERT

PRESIDENT ANTHONY W. IVINS

(AN excerpt from an article entitled, "Traveling Over Forgotten Trails," published in the *Era*, Vol. 26, page 782.—EDITOR.)

There is something inexpressible connected with the desert. Its vastness, its broad expanse, its ever changing panorama of hills and buttes, its silence and solitude, the beauty of its sunset, the glory of its moons and brilliancy of its stars, are to be found in no other place, among all the works of the Creator. One who has gazed upon the marvel of a desert mirage, where lakes and rivers, towns and castles, forest and plains as he approaches, once seen can never be forgotten. The variety and individuality of the desert shrubs and plants, with the beauty and fragrance of their blossoms, once you are under the influence of this, the desert holds you with a power which is well nigh irresistible, even though you know that its call may be the last you shall ever hear.

## LAW

PRESIDENT ANTHONY W. IVINS

(AN excerpt from an article, "The Sacred Obligations of Citizenship," published in the *Era*, Vol. 31, page 460.—EDITOR.)

Every citizen is under solemn obligation to honour, uphold and magnify the law. Every person chosen either to enact or administer the law makes solemn covenant that he will honestly and conscientiously discharge the great responsibility which he assumes. If he violates the trust reposed in him, he not only becomes a law breaker, but a perjurer unworthy the respect and confidence of honest men, worse than an ordinary criminal—he has violated a sacred trust.

Let the people resolve that no law breaker, whether it be the highest official in the government or the humblest citizen shall go unpunished. Let rational laws be enacted which will protect every citizen in his inherent rights, and be administered in justice and equity, and our country will go on to the glorious destiny to which the Lord intended that it should. Disregard the law and the solemn obligations of citizenship, and the country, like the nations which have gone before, will be swept off, leaving only magnificent ruins to bear witness of its former greatness.

## TRIBUTE TO PRESIDENT ANTHONY W. IVINS

(On the occasion of his eightieth birthday, September 16th, 1932.)

PIONEER, leader, teacher and friend,  
 Expounder of truth at home and abroad,  
 One in whose life the "gifts" sweetly blend;  
 Prophet and Seer, a Priest to the Lord.

Reserved from all time to come forth in this day  
 When truth over error the victory shall gain,  
 Inspired from heaven to point out the way  
 To bring peace to earth that justice might reign.

Choice of the Lord, yet humble and tender;  
 Scattering blessings without thought of gain;  
 For truth and the law a fearless defender;  
 Champion of freedom, her rights to maintain.

Ready to succor where service is needed—  
 Creed or race matters nothing to him—  
 All are God's children, their pleadings when heeded  
 Is duty discharged, and "done unto Him."

Long may he live to complete his great mission,  
 Which foreordained he was sent forth to do:  
 Faithful in all things, with no vain ambition,  
 He to the end will be faithful and true.

On isles of the sea and in every nation,  
 In every land and in every clime,  
 Where souls have listened to truth's proclamation,  
 Prayers will ascend to prolong yet his time.

That he may live to see selfishness dwindle,  
 Goodwill and brotherhood take place of greed,  
 In hearts of men the love of Christ kindle,  
 And nations give ear to the oppressed as they plead.

Then shall his life's work be crowned with fruition,  
 Millennium's dawn shall break o'er the earth;  
 And ev'ry knee shall bow in submission  
 To Kingdom of God, which then shall have birth.

JAMES H. WALLIS

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